



Property of
United Theological Union

FEB 24 1986

The South India CHURCHMAN

The Magazine of the Church of South India

● NOVEMBER 1985



International Youth Year

CONTENTS

	Page
The International Youth Year	1
International Youth Year 1985	3
Participation, Development & Peace—the themes of the International Youth Year	5
Participation of the Youth	6
The Participation of Women in the life of the family, the Church and the Nation	7
Towards A New Educational Policy	8
A Meaningful Thanksgiving Worship	10
The Cross and the Korean Church	12
News from the Dioceses	14
News from All Over	17

Opinions expressed by contributors do not commit the C.S.I.

The South India CHURCHMAN

The Magazine of the Church of South India
NOVEMBER 1985

EDITOR

THE REV. DASS BABU

1-2-288/31 DUMALGUDA, HYDERABAD-29 (A.P.)

Articles, reports should be sent to the

Editor by the 5th of every month

HON. BUSINESS MANAGER

THE REV. M. AZARIAH, General Secretary

Synod Secretariat

POST BOX NO. 4906, CATHEDRAL ROAD, MADRAS-600 086.

Phone 471266

All remittances and communications and subscriptions, advertisements, change of address should be sent to the Hon. Business Manager

HON. AGENT IN U. K.

MRS. ELTON

THE RECTORY, Gt. ELLINGHAM, NORFOLK

NK 17 1LD. U.K.

Hon. Agent for the U.S.A.

The Revd. Abraham D. Purshothaman, Presbyter,

Cavalry United Presbyterian Church,

64 Magnolia Avenue, Jersey City,

NEW JERSEY 07306, U.S.A. Tel. 201. 798-2888

Subscription in India Rs. 12.00

Single Copy Rs. 1.50

Overseas Subscriptions :

	<i>Sea Mail</i>	<i>Air Mail</i>
U. S. A.	\$ 4.00	\$ 9.00
U. K.	£ 1.50	£ 4.00
Australia	\$ 4.00	\$ 9.00
New Zealand	\$ 4.00	\$ 9.00

(Bank commission of Rs. 2 to be added on all mofussil cheques)

Subscribers are requested to renew their subscriptions.

25 Years Ago!

JAFNA

A Youth Conference under the auspices of the Communion or Work Among Youth of the Jaffna Diocese was held in the premises of the Driberg College. The Rev. Dr. priyan Gregory, Pastor of the Pasumalai Church, had come to Jaffna specially for this conference, was chief speaker. About a hundred boys and girls from various churches attended and took a keen interest in addresses and the study groups. The conference divided into three groups to discuss the subjects : Ministry of Preaching ; The Ministry of Healing and Ministry of Teaching. Two of the leaders gave graphical sketches on the lives of Hudson Taylor and Pandita Ramabai. One of the closing events was a service in the Church at which two young men and two young women come forward to the altar to offer themselves to the Christian ministry.

—Churchman 195

ADVERTISEMENT TARIFF

Full Page Rs. 200

Half Page Rs. 100

Quarter Page Rs. 75

Less than Quarter Page Rs. 40

The International Youth Year



Youth is power. Youth have shaken the Governments, changed the course of a nation's history, to have built bridges of understanding between nation and peoples, to have acted as ambassadors of goodwill and peace. In times of crisis its youth that step into the breach. The social service being done by the youth is too high of words. They have created masterpieces in the world of art and science. They are always in the fore front of war and are known for their valour.

It's doubtful if the church has exploited the youth potential. It's not proposed here to go into the whys and wherefores. But it is generally agreed that what puts youth off the church is the alienating attitude of some of the elders of the church. To the youth the church is a matter by the elders and for the elders. In many cases there is a clear-cut gap between the church and the youth—an unfortunate state of affairs. They never feel at home with the church and they do not have the feeling of 'belonging to the Church'. This is not to say that the youth is doing nothing for the church. They are. One has to look at the fetes, youth Rallies, and cultural events organised by the youth. But is this all? Can't the church get more from this dynamo? An active youth worker once lamented, 'Sir, the

voice of the youth is heard only once in a week and at only one place.' Asked when and where he said, 'On Sundays, there.' He pointed to the choir. It is all the more regrettable for the spotlight now everywhere is on the youth.

The youth crave for a sense of belonging. They feel that it will do the church a world of good if they are given their due place in the governing bodies of the church. While every organisation outside church welcomes the youth, for renewing its youth, why not the church? The youthdom of God is within the church. Except at the very peripheral points the youth have no place. They are conspicuous by their absence in the policy-making or decision-making bodies. After all is said and done it is the youth which is the future church. It is the youth that are the building bricks of the future church. The church must do its utmost to fashion these bricks. The church must make provisions for increasing participation by the youth. It must listen to the vox juvenili. It must give the youth its due place in the administrative spheres. The church will gain not lose for the presence of the youth on committees, panels and such like. The youth will revitalise the church. Fresh winds will blow into the church and it will move forward confidently that its future is in safe and reliable hands.

If, as seems happening, the youth is neglected and suppressed, the church will have uncertain future with no properly trained personnel to take over. I fear much worse. The youth, disgruntled and frustrated might wreck the entire church to its foundations.

To avoid such a situation the church must organise talent scouts and train the select youth for leadership on sound lines. Crash programmes for developing leadership must be taken up at the regional level. Wherever it is possible press them into action; they will take pride in their responsibility and work with redoubled vigour. What delight to watch the young church in action! We have entered the nuclear age and worried about the 'Star Wars' but church seems to be quite behind the times. It must be updated. If

the church is to tune in to the 21st Century it can do no better than tune in the voice of the youth. The International Youth Year has already been shelved. To what extent and in which way the year helped the youth remains to be seen. The problems are many and the need is urgent for the younger generation is growing impatient and restless. Whether the year has done anything or not, the call of our Lord Jesus Christ is always there—"follow me". If only our youth understand what it means to follow Jesus and respond to the call it makes a world of difference in shaping their lives—the future society which is bound to have the promised peace and sense of satisfaction in developing harmonious community and a just society.

—DASS BABU.

The Church's Concern for Dialogue in India

On the recommendation of the Theological commission of the Synod of the Church of South India and in co-operation with the World Council of Churches, the Karnataka Central Diocese, under the convenorship of the Rt. Rev. Dr. C. D. Jathanna, organized at the Ecumenical Christian Centre, Whitefield, Bangalore, a four-day (October 1-4, 1985) Consultation on the theme 'The Church's Concern for Dialogue in India.' The Consultation commenced with an address by Bishop Jathanna on 'The Purpose of the Consultation' in which he underlined the concern of the Synod that in the context of the growing awareness by Christians and people of other faiths of the religious and cultural diversity in which they live, there is a need for inter-religious dialogue to be actively promoted at the diocesan, regional and cultural levels. He emphasized the point that for the Church to be an authentic witness to God's love for all human-kind, it must be open to learn from other faiths and facilities, in co-operation with others, mutual respect, tolerance, understanding and love.

The highlight of the Consultation was the presentation of four papers related to the subject of inter-religious understanding by four eminent individuals. The papers presented on the subjects of 'Dialogue in the context of India life' by the Rev. Dr. K. C. Abraham, 'Dialogue in the context of Indian life: what is happening in the Roman Catholic Church?' by Fr. G. Gispert-sauch, S.J. 'Christian Concern for dialogue in India' by the Rev. Dr. S. J. Samartha, and 'Ecumenical Issues in Dialogue' by the Rev. W. Ariarajah provided a wide range of data for the forty delegates from all the dioceses of the Synod to reflect on issues related to the subject of inter-faith dialogue. On the last day of the Consultation, a proposal was made that inter-faith dialogue at the diocesan, regional and congregational levels must be promoted under the initiative of each diocese within the Synod of the Church of South India.

Report by Dr. R. Isvaradevan.



INTERNATIONAL

YOUTH YEAR 1985

RT. REV. DR. R. PAULRAJ, *Chairman—The Youth Board*

What is 'youth'?

There are many parts of the world where 'youth' is almost an unknown concept. Many children are abruptly and harshly catapulted into adulthood at a very early age. Many people in the 15-24 age group which is what the United Nations identifies as 'youth', consider themselves adults and indeed are already shouldering heavy adult responsibilities and worries. For instance, many are already parents. But ideally the youth years are a vital transition from childhood to adulthood; a time for intensive training and preparation; a time when an individual's interests and talents are sharpened and focused; a time when special skills are acquired and mature habits formed.

The situation of youth today

In 1975 there were approximately 738 million people between 15 and 24, by the year 2000, when today's children will have become youth, it is estimated that there will be 1,180 million—an increase of 60 per cent world-wide (80 per cent in the Third World).

The problems facing this age group are increasing as fast as its numbers. More than 300 million youths are unable to find jobs. Lack of access to education and high rates of school drop-outs result in widespread illiteracy particularly among girls. Health care is inadequate especially among rural youth. Drug and alcohol addiction, teen-age pregnancies and abortions, violence, crime and suicides involve more young people than ever before. In short, far too many are trapped in critical poverty lacking sufficient food, safe water, proper housing, health care, basic education and access to employment. They are growing up on the edge of survival, without any hope for a decent life, and nothing to enable them to contribute to the development of their community and country. All this seems to indicate that society is often failing to provide youth with sufficient guidance and opportunity.

Generally speaking, it would probably be fair to say that the key words emerging from the experience of young people during the present decade are 'scarcity', 'unemployment', 'misplacement', 'anxiety', 'defensiveness',

'pragmatism', 'subsistence' and even 'survival'. Many young people today are appalled by the injustice they see in the world, the lack of opportunities, the prospect of deepening recession, and the threat of a nuclear war.

Some try to escape the problems by total marginalization fleeing the starkness of the real world and entering into the deadly illusion of drugs and alcohol. Others break—partially or wholly—with society and form their own local youth sub-cultures. But the only way to solve a problem is to draw up the energy, courage and imagination to face and conquer it. Fortunately, that is what most people opt for. And nowhere is there as much energy, courage and imagination as in youth.

Children and youth together

There has always been close bond between children and youth. People under the age of 24 have not forgotten what it felt like to be a child; many have young siblings they love and care for. Children, too, usually look up to their older brothers and sisters and are more influenced by how they think and act than by what parents and teachers tell them.

The close link between children and youth is symbolized by the fact that it was during the International Year of the Child (1979) that the United Nations General Assembly declared an International Youth Year. This was a logical follow-up to IYC, just as youth is the logical follow-up to childhood.

Participation Development and Peace

Elaborating on the themes of the year, Mohammed Sharif, IYY Executive Secretary, has stressed what participation means: 'young people have a right to be included in discussions and decisions affecting their lives and the future of their societies. It implies understanding, equality, acceptance, involvement, and an affirmation that they are taken seriously.'

'Development' according to Mr. Sharif, 'means innovation and progress for both individuals and societies.'

Young people must be free to develop in new ways and in all directions. While maintaining respect for their cultural 'heritage'. 'Peace' finally, is not just the absence of conflict. Peace is understanding, it is justice and equality participation and development ; it is the freedom to exist ...

The future belongs to youth

Life is a relay race. Each generation hands the torch to the next. In this sense the future very literally belongs to youth because they are the ones who are going to have to live in it.

Who, then, are better qualified to work on behalf of society's future than youth? They are not stuck in the old and familiar prejudices and habits than often paralyze their elders ; and they are not afraid to try out new ideas. Without the spirit of adventure and idealism characteristic of youth, the world would long ago have died of hardening of its mental arteries. Youth, in short, are potential agents of social change within the context of the three IYY themes. And young people are crying for opportunities to be involved and to be of service.

If during IYY young people are given the understanding and inspiration and opportunities they need in order to fulfil their natural role in society enabling them to reinvigorate and renew it, IYY can be a significant turning point in modern history.

What can IYY accomplish ?

International Youth Year is not just another United Nations 'year', Unlike other years IYY is being treated not a special one-shot event but as a deliberate process for reviewing the status of youth in every country and region of the globe, and for planning and acting on long-range programmes aimed at solving the problems and utilizing the potential of youth.

Nor is IYY meant to be a repetition or extension of IYC, a year in which every one was urged to do more on behalf of children. Instead it is to be a year when youth are asked—and given new opportunities—to do things on their own behalf. It is hoped that the year will stimulate and increase youth's desire and ability to participate in all aspects of life-economic, political, social and cultural. Among the priorities so far identified for action during the year are : expansion of youth participation in national development ; increased employment opportunities and an end to job discrimination against young workers ; greater access to education and to technical and vocational training ; promotion of youth participation in community activities to improve health education sanitation and nutrition. IYY, then, will serve to attract public attention. The objective is to make everybody aware of the problems facing youth to sensitize public opinion towards the solving of these problems, to help youth groups and organizations make their work better known to promote their cooperation and exchange of experiences, and to assist them in their efforts towards development, peace and justice. The key words are participation and action.

THE C.S.I. YOUTH BOARD PROPOSES

1. Legislative and Legal Measures

- enacting legislation, protecting the rights of youth including the right to education and training, full and meaningful employment and freedom of conscience.
- review and updating of all national legislation and improving all provisions concerning youth.

2. Education and Training

- initiation of programmes for eradication of illiteracy among youth.
- providing free and compulsory education for all boys and girls and linking educational methods and contents more closely with the economic, social and cultural realities and needs of the society.

3. Employment and Economic Activities

- identifying separate areas of economic activities, offering new jobs to youth with special emphasis on self-employment and self-help activities.
- eliminating the exploitation of youth labour, particularly that of young boys and girls.

4. Health

- training to young boys and girls in programmes of health care.
- research into the special needs of disabled youth and programmes for their rehabilitation.

5. Population Activities

- encouraging youth to implement local and national level population programmes.
- promoting education on family life.

6. Social Services

- encouraging development of social services as a useful tool in mobilising youth for the benefit of the society.
- programmes aimed at prevention of crimes and treatment of offenders, drug abuse, youth criminality and youth terrorism including a study of the relationship between juvenile criminality and other social problems.

7. Environment and Housing

- integration of environmental training programmes into some of the existing training systems.
- identification and meeting of specific housing need of the young people particularly those of the vulnerable and disadvantaged youth.

the themes of the international youth year

DR. D. DANIEL EZHILARASU, *Vellore.*

The United Nation's Organisation has declared the year 1985 as the International Youth Year. It signifies the International Community's growing concern about a sizable segment of the society recognising the important contribution the young generation can make in shaping and designing the destiny of the society.

As per the 1980 census there are 857 millions young people in this global society of which 665 million are from the developing countries of Africa, Asia and Latin America. In India about 35% of our population belong to this segment of the society. For celebrating the IYY the UNO has given three broad based themes which will promote the best condition for the education, work and lives of young people and ensure active participation by youth in the overall development of a peaceful society. The themes are, Participation, Development and Peace.

Participation signifies the right of the young people to be included in dialogues and discussions and decisions which affect their future. This introduces the concept of equality, acceptance and understanding. In other words it means that the youth should be taken seriously. Further, participation involves mutual trust and partnership among all segments of the society.

Development means that there should be changes in the socio, economic and political fields which would give opportunity for all people to realise their human potentiality. Personal development is also a part of this process and therefore, there should be increased self-esteem, self-understanding, self-reliance, skills and resourcefulness as the part of the people.

The last theme is Peace. Full development with participation can happen only in a society which is in a state of harmony. Peace has two dimensions, inner peace which is the result of self-understanding and harmonious interpersonal relationships at local, regional, national and international levels. Developing countries have voiced grave concern about the huge amounts of money spent by

developed countries on arms and destructive weapons. The youth need to be aware of the need for global peace and raise their voice against war.

In the recent six nations summit held out New Delhi in January 1985 our Prime Minister Shri Rajiv Gandhi gave a call to all the citizens of the world to join the crusade against the arms race. He has also stressed the importance of 'strengthening the defences of Peace in Man's inner space'—mind, soul and spirit.

For Christians these themes have a special meaning. Jesus whom we proclaim as Lord, is portrayed in the Bible as the Prince of Peace, he is the very embodiment and realisation of Shalom, the central teaching of prophets like Ezekiel. Shalom as we know is a comprehensive word covering the entire range of human activity and relationship. The New Testament enlarges this concept to include salvation and eternal life which are the gifts of God through Jesus Christ who is not only the maker of peace but also is Peace.

This is the meaning of the message of angels who at the birth of Jesus announced 'Peace on earth and goodwill towards all men'. In the same way participation and development are also important Christian concerns because the underlying concepts of self-reliance, self-esteem, human dignity, mutual trust have deep theological significance.

The International Year of Youth is therefore both a great opportunity and a challenge for the Church. This year provides a wonderful opportunity to the Church to plan for reaching strategies for its youth. There is also the challenge. How can the Church respond with imagination and innovation to the deep and fundamental issues posed by the concerns of peace, participation and development and involves the youth and encourage them to be witnesses to Jesus Christ in the world. We trust that the Church will both seize the opportunity and meet the challenge posed during the International Youth Year particularly at the local congregational and regional levels.

* Dr. D. Daniel Ezhilarasu is an Assistant Professor of Physics at Voorhees College. He is also youth worker in the Vellore diocese.

Participation of the Youth

MR. VIJAYAKUMAR V. DANDIN, Dharwar

It is a delighted news that the United Nations General Assembly has declared the year 1985 as International year of the youth with the themes Participation, Development and Peace. The three themes are different in their concept yet they are closely interrelated. The UN General Assembly defined Youth as persons between the ages of 15 and 24. We still remember that the year 1979 was the year of the Child. In that year children were specially remembered all over the world and various programmes were introduced for their entertainment, education and long-term welfare and happiness. The seniors then who would have added another five years to their age by now have something great to look forward because this year being the *International Year of the Youth*. This year reminds the Government and the independent organisations to create opportunities for Youth participation throughout the country. I hope that the year 1985 will create awareness among the Youth.

As a young man, I am very sorry to state that nowadays most of the secular organisations have not given proper opportunities to youth who are the potential for our Society. The Church and its organisations have given no opportunities to the youth to participate in its activities. The Church can prepare attractive programmes for the youth. It can organise seminars, discussions, talks on youth problems, personality development camps, organise drama competitions which can reflect the problems of our society. And it can also organise music and sing-song competitions which will help the spiritual growth of our youth. The Church can organise the Bible studies in which all the modern study techniques will be used. It is the duty of the secular organisations and the Church to create opportunities for active participation and the following suggestions could be considered :

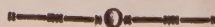
- (i) Consider the youth as part and parcel of the society; society is incomplete and imperfect without their presence and participation.
- (ii) Recognise the abilities of the young and accept them as a major source of power and energy.
- (iii) Equip the young with qualities and qualifications needed to become active participants in the total development of the church.
- (iv) Involve the young in all aspects of planning and decision-making process.

Young people are part and parcel of our society. Without their participation society is incomplete and imperfect. Since the young people are the cause of building the society and the Church their voluntary involvement is in great need. Their involvement in social activities to transform the society in such a way that there will be justice, peace, liberty, equality and fraternity for those who have been deprived of them. In our contemporary society unemployment, dowry caste system, bribery and corruption are existing and these evils are damaging our society.

As young men what steps have we taken to solve these problems? At least from this year youth will have to undertake some programmes. They can take pledge to marry without dowry, prepare programmes to educate the people about the bad consequences of dowry. To eradicate caste systems and to respect any honest job. To solve the unemployment problem depend on self-employment. To uproot bribery and corruption organise non-violence movement. To bring discipline and cleanliness and good order in public places like Bus-stands, Railway Stations, Streets, Playgrounds Parks etc., and in the places like schools and college to promote Social work. Young people can undertake many programmes for their participation in bringing Social change.

Without the involvement and participation of the youth the church will not grow. But today we can see the poor participation of the youth in the Church activities. In this rapidly changing society some youth are living in a fantastic and affluence world. They are soaked in the worldly affairs. Nowadays T. V. Cinema and other media have become the part and parcel of their lives. As a result of this they have lost interest in the religion. In other words religion has no meaning for them. Many are addicted to alcohol and smoking. St. Paul says, 'do not use your freedom as an opportunity for the flesh' (Gal. 5:3) young people must use their freedom for the glory of God. Young people should not think that religion and religious activities are only for old and weak minded people. The word of God says, 'Remember now thy creator in the days of the Youth' (Eccl. 12:1).

The international Year of the Youth is a unique opportunity for youth to participate in the contemporary society and in the Church. It is also a challenge to them. Will our youth take this golden opportunity to establish peace and harmony for the development of a just-society?



The participation of women in the life of the family, the Church and the Nation

DR. (MRS.) DOROTHY A. MILLER
Madras

According to Martin Luther

'Women should remain at home, sit still, keep house, and bear and bring up children.'

He leaves out 'and keep quite' but I suppose he felt that Paul had said that before him and it did not need repeating. The way Luther puts it, it all sounds so simple, though how one can keep house and bring up children—and sit still, is a mystery!

One of the most important things in this life is the bringing up of children and the making of a home and for many women this is their calling and allows them to use their God-given talents to find a great sense of fulfilment. One of the problems arising out of the western Women's Liberation Movement is that women may sometimes be made to feel that this is a degraded and degrading occupation. However

'a home is no home unless it contains food and fire for the mind as well as for the body' (Margaret Fuller)

and it is in this area that women need to be more active, especially in India. I have visited many homes where the wife and mother is highly educated and holds a responsible position in her work but whose husband and family never think that she has any thoughts or opinions worth sharing and discussing in matters outside the day to day running of the household. This situation is often worse in homes where the wife is less educated.

To make matters worse, many women do not feel that they *have* anything to say or that they *could* participate in these discussions—that, for them, is a man's role. But we must encourage everyone, whether male or female, to consider themselves a person, to be treated as such in their own right, to have a value, to be entitled to a hearing. This is what Christ came for—to give wholeness and fullness of life to all.

So this must be especially true in the church.

'Christianity brings liberation through the Gospel in faith and action. But the Christian Church has not been a sufficiently liberating institution for women in the sense of not opening up to them the full range of possibilities.' (Pauline Webb)

Women's participation in the Church is generally accepted as being in a supportive role. Visiting the sick and the lonely, organising sales and refreshments, taking part in prayer groups—all are extremely important but some women do not find fulfilment in such ways. Some women have been given other talents by God; the range of women's abilities and talents is similar to the range in men. What about, for example, women preaching? Many people, women as well as men, do not like to have women in the pulpit. Women can be Prime Ministers and Presidents of different countries, they can address the United Nations, they can win a Nobel Prize—but they are not encouraged to speak from the pulpit. Does God *only* speak through men? It is important for women to be able to participate in every part of the Church life and now that women's ordination is a fact in the CSI, the possibility is there. Not all women want to be pastors, not all women have that calling—neither do all men—but the opportunity should be there.

'I think that the great fault of the Catholic Church is that it has never come to terms with women. What I object to, like a lot of other women in the Church, is being treated as Madonnas or Mary Magdalens, instead of being treated as people.' (Shirley Williams)

The same could be said of the CSI

Let each person, male and female alike, find the gifts given to them through the Holy Spirit, develop them to the full and use them—and be allowed to use them—in the Life and growth of the family, the Church and the Nation, to the glory of God.

Towards A New Educational Policy

RT. REV. DR. C. D. JATHANNA, *Bangalore*

Since the time of the announcement of a new educational policy by the Prime Minister, Shri Rajiv Gandhi, debate is taking place all over the country. At this time it is a task of the Church to make its contribution to shape the future educational policy in India.

The Church was a pioneer in establishing many colleges and schools in India.

Many missionaries in the past have laboured hard to establish the best educational institutions in different parts of our country. However, at a later stage we never had 'pioneer missionaries' but only 'tourist missionaries'. The Church today has become completely independent in management, finance and personnel although here and there, there may be a few missionaries and some funds coming from abroad. In the recent past, several schools were closed or handed over to the Government or to private agencies. This is the darkest period in the history of our Church. At least now it is for the Church to reconsider this matter and once again enter into the field of education.

India has a very rich background and heritage in the field of education. The Universities of Nalanda and Thakshashila and later on Shanthi Niketan are very famous all over the world. Many philosophers, scientists, mathematicians and astronomers came out of these universities. They had their own systems, methodology and curriculum. It is a fact that we have forgotten all about these and have taken over the systems and methodologies of Oxford, Cambridge and Heidelberg. These western universities in recent years have changed their systems and methods in order to meet the demands of our time. Unfortunately, we in India still hold on to outdated systems and methodologies.

One of the worst aspects of our educational system today is that of examinations. Examinations at the end of the academic year or at the end of a course are nothing but memory tests, judging the work of a student during the whole year in a matter of few hours. The failures of students in examinations today may not be just because of the inadequacy of the students. It may be because of the teachers or bad management of the Schools or Colleges that have not provided enough facilities and equipment for the students to study. Why, therefore, blame only the students for failure in the examinations? Failure in examinations often lead to disappointment, frustration and at times even to suicide. I feel no student should fail in examinations. All students should pass in examinations. If necessary, students may be graded 'A', 'B', 'C', 'D' according to their total performance during the academic year or during the course, taking into consideration and giving credit not only to the performance inside the class-room but also outside the class-room, such as extra curricular activities. The system of education needs

a thorough change in the forthcoming new educational policy in India.

When we talk about a new educational policy, are we thinking only of the educational system in High Schools, Colleges and Universities or are we thinking of the education of **all** the people in India? The new educational policy should emphasise the universalization of education or, what we may call, literacy of all the people in the country. It is sad to note that after 38 years of independence, only 36% of the people of our country are able to read and write. All our efforts to make all people literate, including the plan of adult education, have failed. The Government of India and the State Governments should give top priority for the education of the masses. Our Five-Year Plans have not given top priority to education. In the first plan, 7% of the funds was earmarked for the education. It gradually came down to 2.5% in the Sixth Plan. It is, therefore, necessary to allocate large amounts of money for the education of the masses.

It is true that in towns and cities we have schools and colleges of very high standards. But, what about the fate of the schools in the rural areas? In many villages there are only single schools upto 4th Standard with just one teacher for all students. It is reported that in rural areas large numbers of students drop-out. Why should there be drop-outs at all, and can we prevent this? In villages, boys and girls cannot go to school during day time. Parents have to go to the fields for work and children have to remain in the house to look after babies or to look after the cattle, sheep, poultry etc. They simply cannot afford to leave the house and go to the school even though mid-day meals, free clothing and free books are provided. The only solution for this problem is to have many night schools so that the children may go to the schools at least for two or three hours. Fully qualified teachers are absolutely necessary. They should be given all necessary facilities to stay in the villages. Private agencies should be encouraged, without laying unnecessary restrictions to open schools, especially night schools, in the villages. The new educational policy should see that all people in India can go to school at least upto the 7th Standard.

Changes are also necessary in the system of education in high schools and colleges. Today all teaching is directed towards examination. Students are taught and prepared

to sit for examinations and pass examinations. The process of education cannot be confined to a few years of study. It is a long, on-going process throughout life. Education should have relevance to the day-to-day life of the people. What students learn in schools and colleges should help them in their future life.

The system of education of the future should therefore adhere to the following four principles :

1. Development of skills and talents ;
2. Development of the sense of dignity of labour ;
3. Development of the sense of unity and integration of the nation ; and
4. Development of the whole personality—body, mind and soul.

1. God has been very gracious in giving different gifts to different people. Each and every child has some talent or skill in different areas, such as music, painting, teaching, preaching, writing, business administration etc. It is the task of the teacher helped by a proper system of education to identify the skills and talent inherent in boys and girls and provide all the necessary facilities to develop them so that when they come out of the schools or colleges they may be in a position to utilise those skills and talents in life. If this should happen, there will be no difficulty of unemployment.

2. Many people think that certain kinds of job should be undertaken by certain sections of people in our society.

Many people, who are not prepared to dirty their hands prefer white-collar jobs. Every job has its own value and dignity. No job or work should be regarded as below the dignity of any one. All boys and girls should be taught the importance of the dignity of labour.

3. In India we live in a pluralistic society with different cultural, religious, social and linguistic backgrounds. It is absolutely necessary for the unity and integration of our country that boys and girls should be made to realise that first and the foremost, we are all Indians. Students should be introduced to the rich heritage of our history and culture and should feel proud to be Indians.

4. Education should aim at the development of the whole personality, and not just of the intellect only. Opportunities should be provided for the development of body, mind and soul.

I hope that the new educational policy which is forthcoming will completely change the whole system of education in India and not merely undertake some patch work. Education at different levels should be easily available to all people without much expenditure. No educational institution should aim at making a profit. No educational institution should become a business concern. To educate is a noble task, and those who are involved in education should be men and women committed and dedicated to the cause of education. This applies not only to the members of the teaching fraternity but also to the members of the management of the educational institutions.

OUR RECENT PUBLICATIONS

INSECTS—WONDERFUL CREATION OF GOD

by W. T. Chellappah

Insects are known, by far to be the most successful and proliferant of all Creations. As God's Creation, they have untold number of lessons from which man could draw many spiritual and moral truths. It appears God has pre-ordained them as useful and harmful ones. Whether as with man, the harmful insects arose as a result of sin is debatable but the delineation is clear. Truly the Divine hand is revealed in this study of insects.

Rs. 13.00
\$ 2.00

MEMOIRS OF A BABYLONIAN EXILE

by Walter J. Hollenweger

Dr. Walter J. Hollenweger is the pioneer in the exposition of Theological concepts to the common man. He uses the method of Narrative Theology, where through a realistic rendering of the background and situation, a Biblical theme is made concrete through narrative, and so easily understood, the Memoirs of a Babylonian Exile is a masterly exercise in this method.

Rs. 5.00

THE GOSPEL IN THE WORLD: Essays in honour of Bishop Kulandran

Edited by Ambalavanar

This book brought out in honour of Bishop Kulandran contains contributions from his friends and contemporaries in America, the United Kingdom, India and of course Sri Lanka. Some of these writers have since passed on—like M. Hunter Harrison, H. K. Moulton and Chandran Devanesan. But many are still with us, and each has his own particular interest to be present in his essay. The spectrum of interests is wide, yet they all come under the purview of the man they are honouring in this volume—Bishop Kulandran. The quality of these essays mark them as something of permanent value.

Rs. 40.00

PREVENTIVE MEDICINE IN THE BIBLE

by W. T. Chellappah

Preventive Medicine in the Bible is an exceptional and unique guide to what God teaches about health. Diseases mentioned in the Bible are brought out and God's plan for deliverance from Diseases are well documented through Mosaic Health and Dietary Laws. The quarantine regulations and the treatise on hygiene written by Moses and found in the Holy Bible are reckoned the best the world has ever seen. Village Sanitation, the importance of the purity of water supply, wholesome food and personal hygiene are discussed with Biblical references.

Rs. 5.00
\$ 1.00

For all your requirements in books, please write to :

THE CHRISTIAN LITERATURE SOCIETY
P.O. BOX 501, PARK TOWN, MADRAS-600 003

or

to C.L.S. Branches at

Bangalore, Coimbatore, Cochin, Hyderabad, Kodaikanal, Madurai, Tiruvalla and Trivandrum

A Meaningful Thanksgiving Worship

DR. GNANA ROBINSON, Arasaradi

"Thanksgiving Festival", commonly known as "Harvest Festival", is an annual event in all churches in India and Deut. 26:1-11 is normally the Old Testament reading assigned for that occasion. This passage gives us an idea as to how the early Israelites celebrated their Harvest or Thanksgiving festival. The Deuteronomic writer has here laid down the guidelines for his people for the proper observance of such a festival.

The Israelites, who were once nomads, are brought to the land of Canaan where they start a settled, agrarian life. During the harvest they are asked to bring their first fruits and hand them over to the priest, who in turn would set them on the altar of the Lord (26:4). Then the worshipper is expected to make a confession before God, contained in what is known in Old Testament scholarship as *Kleines Credo*, the small Creed, which recalls in that happy occasion of thanksgiving the bitter memories of their past history (26:5-9). The thanksgiving worship still does not end there; the worshipper goes on to confess before God how he shared the fruits of the land with those less privileged—the Levites, the strangers, the widows and the fatherless—, that he shared all his resources with them until they were filled (26:11-12). Only at this point he is able to really make his thank-offerings acceptable to God and rejoice before Him (26:11).

The worshipper is here challenged in three ways which may be indicated by the following three words—offer, surrender and share.

1. Offer

What is the purpose of offering gifts to God?

I spent ten days in Uganda in 1980, during one of the most critical periods of that country. That was the time when Mr. Idi Amin, the former President of Uganda, was thrown out of power and there was lot of shooting and killing in that country. Uganda was experiencing a severe famine and millions of people were starving to death. For my breakfast I was given half a piece of bread and half a cup of sugarless tea—this should explain the intensity of the situation. On a Sunday, the local bishop took me to a village for confirmation service. After the confirmation service, our hosts entertained us with lunch, and as we were eating, the members of the congregation, one after another, began to bring material offerings, such as—banana bunches, pineapples, chicken, rice, maize etc., and place them in front of us. Things began to pile up into a big heap. I thought, they were offered for famine relief and I wanted that to be confirmed by the bishop. So I whispered to him and asked 'What are these for?' His answer surprised me. He said, 'these are the peoples' gifts for the bishop'. The bishop's car could not contain all those things; another van was engaged to transport the remaining things to the bishop's house. I realised that in the African context, in Christianity, the bishop has replaced the traditional tribal chief who once used to receive such gifts.

The above incident made me reflect over the way in which we offer our gifts to God. At our thanksgiving festival we bring gifts to God. What is the purpose of that act? In the popular thinking, God is conceived of as a powerful chieftain or king and gifts are offered to him as a token of people's gratitude for his favour in defending them from the enemies (evils) and blessing them in His kindness—good

harvest, success in business, good health etc. Is this the right motive for offering to God?

God himself says that He does not require any such offerings, because all things belong to Himself.

Then what is the meaning of bringing such offerings before God?

The earth is the Lord's and the fullness thereof (Psalm 24:1). The same Lord God is the father of all (Malachi 2:10). The nature of this God is love (1 John 4:8). All these mean that God is the embodiment of the universal love that binds all humanity and that He is the embodiment of the universal concern that cares for all.

So when a person says that he/she offers gifts to God, what is meant is that those gifts are symbolically offered to God, representing the total being and belongings of that person, for God's use in His universal love and concern. The objects placed on the altar of God become true offerings to God only when those objects which the worshipper has kept behind and his/her total life are offered to God. This is further brought out in the next point.

2. Surrender

Standing before the altar of God the Israelite worshipper is asked to confess that his father was 'a wandering Aramean'. This is an act of humbling oneself before God, an act of self-denial or self-surrender.

The Hebrew word for worship comes from the root 'shachah' which means 'to bow self down' or 'prostrate oneself', a meaning which speaks well to the Indian mind. We often see Indian devotees, falling prostrate down on the floor in an act of devotion to God, forgetting their social prestige and standing in the society. The same act of self-surrender is what is expected of us in true worship. This is repeatedly stressed in the teaching of our Lord. St. Paul also stresses this aspect of Christian life (Philippians 2:5ff). Offering greater gifts on the altar of God, without totally surrendering the self or destroying the self, the ego, is of no avail.

A stranger coming from outside went to a town church for worship on a Sunday. He came before time, and since all the seats were vacant, he sat at a place at random without any inhibition. After some time, members of that congregation came and they started staring at him. First, he thought, people were looking at him out of curiosity because he was a new-comer to that church. Very soon he discovered that there was something deeper than that. The person of that congregation approached him gently and whispered in his ears and asked him to move to another seat, because the seat he occupied was the customary seat of the most important member of that congregation, the strong supporter of that church. That visitor was not convinced of the argument and he remained where he was. The service was about to start; the pastor, who was at the altar, suddenly came towards this friend and requested him to move to another seat, arguing that the big person to sit in that place was the one who paid more than half the money to build that church, and hence, his feelings should not be hurt. The pastor was restless and his eyes were fixed at the entrance door. The visitor turned back and at the door he saw a tall person with gold bordered vesty and long shawl angrily waiting for that particular seat to be vacated. The poor visitor could understand neither the Gospel nor the theology demonstrated in that

congregation. With tears about to trickle down, he left that seat and that church and went in search of a place where he could worship God with no discrimination whatsoever.

One may be a great giver to the church ; but unless and until he/she denies his/her self, his/her gifts mean nothing. What denying the self means in concrete, practical terms is well explained in the following point.

3. Share

The Israelites' worship reaches its consummation only when the 'have-nots' in the society are filled and are able to share in their happiness and participate equally in their worship. The Levites among the Israelites were people who dedicated themselves for the service of God and they did not possess any land. They depended on the support of the other people in the community who possessed land. The fatherless, the widows and the strangers are the 'have-nots' in the Israelite community who also should be taken care of by those who possess property. Their resources have to be shared until all these 'have-nots' are filled. Only then their thanksgiving worship becomes complete. What about the situation in our times ?

While travelling in trains I have often been placed in embarrassing situations while eating. Being hungry, after carefully pulling down the glass shutters, I open my meal packet and suddenly there appear some hungry faces behind the glass windows, their eyes fixed on my meal packet and their hands stretched towards me begging—sometimes a woman in rags with her hungry child in arms, sometimes some lepers with their deformed palms stretched ! My immediate reaction is a sense of irritation ; but on second thought, I say to myself, they are after all not asking for my money nor for my costly belongings, but only for some *echil* food. How can I eat my food with satisfaction, as long as there are such hungry eyes around me !?

A close relative of mine was very seriously ill in my native place and I was rushing in a car to see him. That

day the farmers were agitating against the government for some rights and they blocked the traffic. Our car was stopped by a group of young picketers, and I pleaded to them to allow us to go, since I had to see a person who was seriously ill. Then one of the young men outside shouted loudly in Tamil—

'We can't even afford to travel in bullock carts, but this gentleman is in a hurry to go by car'.

I was not angry ; instead I saw the truth in what he said. I could recall the number of lives that were lost for want of proper roads in villages to transport the seriously sick and the dying even in bullock carts to the hospitals in the nearby towns. How many mothers in their birth pangs were killed with their unborn or half-born kids for want of immediate medical care ! As long as there are millions of people living in such wretched conditions, how can I be content with my car and its comfort ?

Self-surrender in itself is no virtue ; it should lead one to participate in the universal humanhood. A life of self-surrender to God, demands a life of sharing, an eucharistic life, a life which is broken and given for others.

We pray 'Our Father...give us our daily food'. God, my father is also the God of all, the God of that hungry mother and starving lepers peeping at my food through the windows of the train ; God wants them also to be fed and made satisfied.

God, the goodshepherd, is not content over the 99 who are fed, satiated and happy, he is more concerned for the one who is exposed outside to dangers and he goes out in search of that stranded one. Until that last and the lost one is found, clothed and fed, the heavenly Father is unable to join in the happiness of any festivity.

Offering our belongings to God, surrendering ourselves to God and sharing our resources with the people of God alone make our thanksgiving worship meaningful and wholesome.

Scripture Union's Bible Resources

Help you to hear God's Voice

1. **DAILY BREAD.** Practical help from the Bible for adults. Daily comments for personal study plus questions for groups. Follow the time-tested, easy-to-use, four step reading guide Rs. 12/- (380 pages)
2. **DAILY POWER.** Where can teenager at school or junior college find guidance through the many problems of modern city life ? **DAILY POWER** Bible reading notes are written specifically with those problems in mind, enabling students to discover answers for themselves in God's Word. **DAILY POWER** also acts as a useful basis for family devotions for all ages (200 pages).
3. **GOD & ME.** Start your children off early with the habit of daily Bible reading. God and Me is written specially for the 8-12 year age range and makes Bible reading fun with interesting puzzles, illustrations and things to do each day. (200 pages)

Subsidized Price Rs. 5/-

Subsidized Price Rs. 5/-

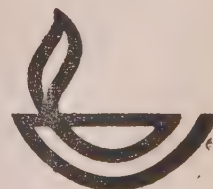
Available from Christian bookshops or direct from Scripture Union. For other books ask for an S.U. Catalogue.

SCRIPTURE UNION

P.O. Box 5

TIRUVALLA 689 101

Kerala, India



The Cross and the Korean Church

REV. S. VASANTHAKUMAR, *Bangalore.*

I. Introduction

Illuminated Crosses—red, blue and green aglow. As if competing with the dazzling colourful neon light sign-boards and advertisements. An arresting sight indeed for any night saunterer in the mod city of Seoul, the capital of South Korea. It is said that the number of such Crosses keeps increasing. If these Crosses symbolise the presence of the Christian Church and the Christian community, here's a nation experiencing one of the most rapid growth of Christianity. But to reflect on Church growth, does the Cross always mean quantitative expansion, the popular index of success or does it involve suffering also, a qualitative experience.

The Church in the South Korean Peninsula has registered phenomenal growth during the last two decades. Particularly the Protestant Church has grown in leaps and bounds. As per the Government census, the Protestant Church had a numerical strength of 7,180,627 in the year 1980 while its counterpart, namely, the Catholic Church during the same year had a membership of 1,321,293. From a strength of 1,140,000 in 1960 the Protestant Church has grown five times in the next 20 years! Beginning of the eighties, it was estimated that by the end of 1984, the year of centenary and bi-centenary celebrations of the Protestant and Catholic Churches respectively, the Christian population of the Protestant Church alone would touch 10 million. In all probability, this projected target would have been reached, may be even crossed. One wonders as to what could be the factors which have contributed to this rapid church growth in South Korea, whereas countries like Singapore and Hong Kong do not present such an encouraging picture despite similar atmosphere of modernisation these countries are undergoing.

II. Contributive factors to rapid Church growth in South Korea

An analysis of the trends and patterns of Church growth in South Korea would reveal that this growth rate has a vital link with the history of the nation itself. This linkage can be broadly explained as three-fold.

(a) Search for meaning in life

The three major religions of Korea are Buddhism, Confucianism and Taoism. While Buddhism has mainly remained a 'religion of the mountains', there is a syncretistic form of belief known as 'the Shamanism' largely prevailing in the minds of the people. Shamanism provides scope for this worldly blessings, namely—material prosperity, good health and personal spiritual satisfaction.

However, all these three religions do not seem to have provided the expected fulfilment of the desire for a meaningful life to the basically religious Koreans.

Into this context the Christian gospel was introduced. The Christian faith provided an environment wherein their spiritual quest for salvation of souls were met, together with an assurance for the worldly blessings here and now.

(b) Spirit of nationalism—the prime mover

The first Protestant missionaries came to Korea in 1884. By 1910, Korea came under the colonial rule of the Japanese. During the Japanese reign the Christians in Korea were subjected to brutal oppression. They were identified in Schools, Colleges and in working places and were asked to worship the Emperor or bow down before Shinto shrine. But a sizeable Christian community stood firm and opposed the Japanese colonial rule, not only for interfering in their religious life but also for invading their nation. Christian Church stood for the political freedom of Korea. On March 1st, 1919 an independence movement was started, a crucial event in the political history of the nation as well as the history of the Church in Korea. Because on that historic day a declaration of Independence was drafted and signed by a group of 36 leaders of whom 16 were leaders of the Christian Church. The Declaration called for a non-violent movement to free Korea from the Japanese Colonial rule.

Thus the Christian Church became a pivotal point around which the Korean nationals could gather and fight for the liberation of their country. The active political involvement of the Church in the Independence movement greatly contributed to its significant growth.

Korea got independence from Japan in 1945. But soon the nation was thrown once again into another crisis. Korea was ripped apart into two, the South and the North. The North under the influence of the 'Communist' regime and the South under the influence of the 'democratic' regime of U.S.A. waged a bitter battle which divided the nation into two. As there was persecution of the Church in the North an exodus of Christians to the South took place mainly for reasons of political security. This influx too contributed to Church growth in South Korea. Just as it played a key role in the Independence movement of the undivided Korea, the Church took a firm stand for the unification of the nation and actively got involved in this process.

(c) Individual and the economic progress

The declared policy of the government during the past 25 years has been its priority for economic growth. Hence programmes for economic development take precedence over everything else. The key to the envisaged economic growth has been rapid industrialisation. Today the country could boast of a sizeable leap in the GNP as a result of this strategy for development. For, the GNP per capita in 1961 was \$ 83.00 and that in 1968 grew to \$ 1,160.00 and in 1981 to \$ 1,696.00. But growth rate shown in GNP alone could be misleading. Because, how to account for the massive foreign debt the country has incurred over these years by borrowing capital to augment economic production. America and Japan are the major 'money-lenders'. According to one estimate in 1981 Korea had a debt

amounting to about 430 billion dollars, the highest debt any nation of its size is having.

This economic growth has brought about considerable changes in the life-style of the people as well as the organisation of society. Due to increasing concentration of industries in urban centres, there has been a steady migration of people particularly the young to the cities to avail employment opportunities. This has led to growing social instability and disrupted familiar life. A large number of such migrated population are eventually forced to settle down in urban slums under unhygienic conditions. For these people whose roots do not run deep in the cities, the problem of identity becomes a crucial one. The Christian Church which emphasises corporateness and fellowship seem to attract these people who long for community life.

I. Emerging theological trends

Two dominant theological trends can be traced as underpinning the growth of the Church in Korea.

- (a) The first theological presupposition caters to individual salvation, individual piety and individual prosperity. This also satisfies the individual aspirations of people caught up with the ethos of progressive economy. No wonder this theological orientation receives invisible support from the Government as 'good for the people', a strategic move for keeping the communist ideology as suspect as well as at a distance.

The faith and practice of a vast majority of Christians in Korea fall under this category.

- (b) Over against this there is another theological trend shared mainly by the intellectuals, theological teachers and some prominent church leaders. They take the history and culture of the Christian Church and the Korean nation very seriously. They affirm that the Church has to keep alive its liberative motifs and address itself concretely to contemporary socio-political oppressions of the people. In the present context the neo-colonial domination of the transnational companies and imperialist powers.

One such emergent theology is Minjung theology. Minjung means 'the people', 'the crowd', 'the mass'. Minjung is defined as people who are politically oppressed, economically exploited, culturally uprooted and socially discriminated. These marginalised people become the subject of history and the theology interpreted in terms of the eruption of these dehumanised persons.

Though this theological perception is not popular among the ordinary church goer, it is slowly gaining acceptance among the university students, farm labourers and factory workers.

One could see the articulation of this radical faith in the day to day life in Korea through student demonstrations for human rights, farmers protest to the government on import and export policies and so on. When it comes to life in the Church, whereas several churches have three to four worship services on Sundays, some Christians have to gather for worship in front of police stations.

V. The Cross and the Korean Church

For the majority of Koreans Cross represents the success story. Visits to different church programmes would testify this. Almost all the Churches are over crowded, the people locking with overwhelming enthusiasm the churches that are passionately involved in evangelising the whole nation.

Cutting across this triumphant church there is the other dimension of the Cross which portrays struggle, suffering and the hope of liberation. Situations like special police force deployed outside the administrative building of the National Christian Council of Korea and the imprisonment of pastors and lay leaders because of their critical voice of dissent and protest are concrete expressions of this deeper meaning of the Cross.

It is significant to note here that one comes across in some villages, church buildings not just adorned with Crosses alone but together with banners voicing out the option for justice and freedom of expression.

What does the symbol Cross mean in the context of the Korean Church polarised into two segments of theological convictions and action? Does Cross symbolise triumph announcing the success story of the numerical expansion of the Church? Or does it symbolise the struggle of the people towards socio-political emancipation? Or should the Cross represent the pivotal point somewhere around which these two polar theological affirmations converge? These are some of the crucial issues that need to be raised, and reflected in order to understand the Church in Korea and to learn from her experience.

If one takes the history of Korea seriously then one would come to the conclusion that the Church in Korea would certainly incorporate the liberative motifs into the day to day life of the Church and live up to the radical meaning of the Cross. There are signs to affirm this conviction.

WANTED

A Doctor with Postgraduate qualification and administrative experience to be Medical Superintendent in charge of Administration of Medical work at the Church of South India Hospital, Bangalore-51.

Application forms may be obtained from :

DR. J. R. CHANDRAN,

Administrator,

Church of South India Hospital,

BANGALORE-560 051.

MADRAS DIOCESE

A USEFUL AND BLESSED SABBATICAL

We would like to share with you the exciting sabbatical that Clara and I had. It was refreshing and relaxing physically, stimulating mentally and renewing spiritually. We thank God for this wonderful opportunity given to us and we thank the Diocese which has always been so gracious to us and also the Presbyterian Church of USA, the Presbytery of Palisades and the First Presbyterian Church of Ramsey, New Jersey.

Monday the 8th of April was a busy day for me celebrated the wedding of our nephew and after the service had a brief time at the reception. We left for the airport, went into Bombay for the night and took the plane to Brisbane the next day. We had a lovely ten days with our son and his lovely wife. They gave us a wonderful time and in actual fact it was the best holiday of ten days. We relaxed and our dear son Amal and his wife took good care of us. We then flew into California to spend three weeks with the Diocese of El Camino Real. Bishop Shannon Mallory and his fine team in the diocese put us to work and we visited the Diocese involving ourselves in their 'Venture In Mission' programme. The kind and hospitable diocese made all the arrangements and we had a wonderful time with them. We shared their love in abundance and our faith together for the cause of God and His mission.

We are deeply grateful to Bishop Shannon Mallory and the Diocese of El Camino Real for their partnership with us and for the love we share together for the cause of Jesus Christ and His gospel.

On the 6th of May we flew into New York to join our host—the Presbytery of Palisades. We were given a very warm and hospitable reception by The Executive Presbyter, The Rev. Lawrence Blac and accommodated in a lovely spacious furnished and well equipped house. Everything was very well arranged. I began work the next day as Assistant Pastor of the First Presbyterian Church, Ramsey and thoroughly enjoyed visiting homes and preaching. Rev. Larry Black and Robert Coleman made us feel at home and were extremely kind and gracious to Clara and me. To work with Mr. Coleman was a delight and a learning experience. I did some Bible studies and talks in the Presbytery of Palisades and lapped up the kindness, love and regular visits of our beloved brother David Purushothaman. Clara and I spent much time together in prayer and Bible reading. We enjoyed those moments. We also attended the General Assembly of the Presbyterian Church, North Eastern Synod and other conferences. We enjoyed our pastoral ministry till the end of June. It was blessed and stimulating.

On the 1st of July we moved into the invigorating and inspiring campus of the Stony Point Center. The dynamic Jim Palm and his lovely wife Louis took good care of us. Everyone there is treated as God's special. Diana provided us with delicious, nutritious food that kept my waist line in order. Of course there was also a little volleyball. At Stony Point I made meagre attempts to put down my thoughts into a little book on the Christian Family. It is primarily in the Indian context and hopefully will be published early next year. Clara was a tower of strength,

help and inspiration. I dictated and she wrote the whole book in longhand—a herculian task indeed! I am deeply grateful to God for Clara. While enjoying the quietness of Stony Point we also enjoyed visiting our friends and relations. We are very deeply grateful to Revds. Larry Black, Robert Coleman, —Newton Thurber, Paul Seto and Jim Palm who made this sabbatical a very enjoyable and memorable one.

We then went to Canada to visit our dear friend Dorothy Stairs. As usual her hospitality and generosity is indescribable. She very kindly made arrangements for the manuscript to be neatly typed out by amazing lady Ellen. Then we visited Brother Dhinakaran in Houston for Thanksgiving meeting. The whole Christian community must be deeply grateful to God for the wonderful progress Brother Dhinakaran has made. He had a kidney transplant operation and the kidney that has been inserted has taken on very well and he was so cheerful, happy and well. We thank God for the wonderful healing God gave to him through the surgery. From there we went on to our beloved friends the Houghs. We admire the Houghs—wonderful children of God. From there we went to Fairfax, Virginia—John and Karen are spiritual dynamites and the whole Truro Parish is a model of spirit filled and sharing community.

On the 15th of September Clara left New York for Madras via Frankfurt and Bombay and I went to London. I attended the Spiritual Renewal Conference in Chorley and had a very inspiring time. Then I went to Sussex for the International Board or SOMA and returned to London for the C.S.I. Day and to meet with the C.S.I. relations missions Committee. From London I went to Birmingham to spend a very delightful day with the Newbigins. We could not stop talking! From there to dear Carlisle for a very enjoyable but busy four days. Our partnership with Carlisle is growing to be a process and progressing in knowing each other in the love of Jesus Christ. In this International Year of the Youth, they are sending a team of 12 to be with our youth and thus strengthening the bonds of fellowship. Next year twelve of our youth will be going to Carlisle. This indeed is caring, sharing and daring together for Christ. From Carlisle to Edinburgh for a brief weekend and back to London and back home on the 8th of October.

We would like to reflect on our sabbatical. We are acutely conscious of our own limitations, social problems and evils. We must share the deep shock we went through for 4½ months seeing the moral and spiritual decay in the Western world. This is something that shook us a great deal. The increase in divorces, drugs, crime, suicide and the media highlighting this gave us more a gloom and sombre picture of the Western world. This being the scene of society in the world we did not hear the prophetic voice of people and we were rather taken aback with the easy going attitude of the Church. Discipline, the upholding of norms, the speechless acceptance of an always open door policy by the Church is something that we could not reconcile ourselves to. We were generally disappointed with the attitude and the indiscipline structure of the Church. We do not want to make this criticism but we would like to make this more a learning experience from the Western churches. We need to learn from the good of the West and we also need to

to avoid the evils of the West and I am sure this is the reverse. We are no saints particularly the last Synod Executive clearly exposed the need for a higher spirituality in the life of the Church of South India. The Church must get back to God. In the words of Karl Barth we need to get our marching orders from God. We need to speak loudly, clearly, denouncing evil as evil and have the courage not to be permissive and to call a spade a spade.

We were deeply impressed by the concern for the handicapped, the destitute and the oppressed. In the West there is a great concern and longing for peace and justice. Many people cry against nuclear war and weapons and long for peace without and within. More than anything else it was a time of reflection for Clara and me. A time of growing together with each other and towards God. The things that shocked us are not accusations of a culture but more areas of concern. We felt that the missionary movement must reverse and be a traffic from the East to the West. The West is desperately in need of missionaries from India.

It was a time to have a wonderful and blessed ministry with the Revds. Larry Black and Robert Coleman, not to forget the wonderful friendship of Penny and the boys. It was great to be an Assistant Pastor in Ramsey and reflect on the pastoral ministry. I made feeble efforts to write a book on the family which I hope the Publisher will not refuse!! In all it was a wonderful experience to rest bodily and relax spiritually. It will be long before we can forget this sabbatical. We have learnt much, been blessed more and feel the need to climb higher spiritually. We offer ourselves to Him afresh, praying to be blessed and further distributed to the needs of the poor and needy. We offer our gratitude to God.

—CLARA & SUNDAR CLARKE
Madras.

COIMBATORE

MY SHORT TRIP TO EUROPE

BISHOP J. THANGAMUTHU, *Coimbatore*

Amsterdam

I had the unique privilege of attending the conference of the Council for World Mission held in Amsterdam as the representative of the Church of South India. It was a well organised conference which gave us enough time to meet the delegates and know each other better. The Bible studies were very useful and relevant to our situation. During the Conference there was an opportunity for us to meet the delegates of the Youth Conference. Their presence was a memorable one and I could see how the youth are encouraged to share their ideas with elders. We also had the chance to visit ECCO in Amsterdam.

I went to Denmark and stayed as guest to the Danish Missionary Society. I spoke in a congregation and to some church leaders including the secretary. They showed keen interest in our church Union and the ecumenical moves in India which are talked about very much in Denmark. Then I visited the office of the World Council of Churches, Geneva, and had a chance to participate in the special thanksgiving service in the cathedral in memory of Visser 'tHooft, the first General Secretary of the WCC. I met some of the Officers from India and spent some time with them—particularly with Mr. Samuel Isaac, Incharge of Personnel Exchange Programme.

On my way back I visited Stuttgart, Bonn, Cassel in West Germany. I spent some time with the officers of the Bread for the World. I had the privilege of talking the much talked about Black Forest,—it was arranged by Mr. Shourmier of the EMS.

KARNATAKA CENTRAL UNION CHRISTIAN COLLEGE, TUMKUR

MR. SAMUEL APPAJI

The sub-committee of the Project Committee, after visiting the Union Kanarese Seminary in Tumkur, felt that it was ideally situated for locating a College with the existing infrastructure of the buildings, land, and water supply.

The Secretary of the KACES the Rev. Dr. C. L. Furtado and its Chairman, the Rt. Rev. Vasant P. Dandin, the Bishop of Karnataka Northern Diocese were a great source of help and support inasmuch as they generously agreed to share the cost of running the College with the Karnataka Central Diocese in addition to permitting the use of the Seminary campus for locating the College.

With this assurances, an application was made to the University of Bangalore by the Secretary of the Karnataka Central Diocese, Rev. S. Vasanthakumar, seeking affiliation for starting a first grade College at Tumkur with Arts and Commerce combinations in the first instance. The Local Inspection Committee of the Bangalore University, having visited the proposed site at Union Kanarese Seminary were happy with the facilities and infrastructure available and recommended the proposals for affiliation which recommendation, after having been processed by the University Bodies, the Government of Karnataka accorded the necessary affiliation.

It would not be out of place here to mention that Sri. M. Raghupathy, the Hon'ble Minister for Education has been instrumental in not only according the necessary permission, but also has been a source of inspiration and encouragement. We also wish to place on record our thanks to the Local Inspection Committee of the Bangalore University, and Vice-Chancellor for their generous gesture in recommending our request for affiliation.

Pending constitution of a Management Committee, an ad hoc Steering Committee was constituted to take steps to start the College. This Committee comprises of the Four Representatives from the Karnataka Central Diocese and Four from Karnataka Christian Education Society. The Committee elected the Rt. Rev. Dr. C. D. Jathanna as Chairman and Rev. S. Vasanthakumar as Secretary. Sri. Chidananda Gnanamurthy was appointed as Principal. The Committee named the College as UNION CHRISTIAN COLLEGE, TUMKUR. The College started its academic career on September 2, 1985.

The starting of this College not only fulfils the long felt need to provide Educational facilities for our own students, but also to those of the weaker and vulnerable sections of the society thereby fulfilling the Mission of the Church.

Our tradition and culture have inculcated in us that the gift of Education is the greatest gift and that Gurus (Teachers) as held in honour. But if one looks at the Education and the product of this education, it is a travesty of Education. The syllabus and the examination have acted as blinkers to curb the initiative of the teachers and the taught. Commercialisation of Education has become rampant. There are periods in world history which are characterised by the loss of values. That such is the crisis in the realm of Education in India today is no exaggeration. What goes on in the name of Education is nothing but a feeble attempt of giving some nodding acquaintance with minimum information. A pass in the examination through means fair or foul, resulting in universal ignorance coupled with acute bankruptcy of character. In the words of T. S. Elliot :

Where is the life we have lost in living ;
Where is the wisdom we have lost in knowledge ;
Where is the knowledge we have lost in information ;

Education today is facing many challenges

- (i) We have the challenges of numbers or quantity as a consequence of the explosion of population. The number of Schools/Colleges has not kept pace with the increasing number of children which in turn has led to commercialisation and exploitation of Education.
- (ii) We have the crisis of quality. With the increase in the number of students, limited class-rooms, lack of teaching aids, over-crowding, resulting in lack of personal attention by teachers has eroded the quality of education.
- (iii) The challenge of finance particularly in respect of Educational Institutions in private sector has caused heavy burden on the Management and the parents and has curbed innovation and initiative.
- (iv) The crisis of scepticism, generated by the 'CRAM AND PASS', the lack of challenge has resulted in boredom. There is no enthusiasm in the students. Education is considered as a monotonous chore or routine somehow to acquire an appendage to one's name. This has led the youth of today to seek new adventures and challenges. The modern style of dress, long hair, drug addiction are the external manifestation of an inner boredom. This boredom is not the exclusive privilege of the students alone. Even the teachers are equally frustrated and view the teaching profession as only the means to a living.
- (v) The challenge of knowledge, the explosion of knowledge in this decade has outstripped the knowledge available over the preceding 200 years. With the conquest of Moon, the un-manned space flights to Mars, Jupiter and beyond has rendered

what was supernatural as natural. Old values and beliefs have crumbled. Therefore, the challenge is WHAT to teach and HOW much to teach. This has resulted in increased number of books, homework and cramming of information. Therefore it is aptly said by H. G. Wells, 'Human history becoming more and more a race between education and catastrophe'.

If the starting of Union Christian College is intended as one more addition to the string of existing Colleges, we would be sadly missing our vocation and calling. Considering the vicissitude and obstacles of over 40 years in the starting of this College, I am firmly convinced in the old adage 'there is a divinity which shapes our ends', and 'more things are wrought by prayer than dreamt of in our philosophy'. God's ways are inscrutable and beyond human comprehension and He fulfils Himself in his own ways in the fullness of time. The Union Christian College, Tumkur is proof of this, if one needs a proof.

Therefore to those who teach and administer this College, let me exhort that to be a teacher is not a small nor is it an easy assignment. Every teacher has to ask of himself the question what is worth learning and therefore what is worth teaching. His aim should be to win his pupils to intellectual enterprise, enlighten understanding and enrich character.

The location of the College campus has a hallowed background. It was here the clergy were trained to bring those in darkness to salvation and eternal life. The young men and women who will be educated and trained in this College will be the Priests and Priestess who will officiate at the Centres of nations human activity to dispel darkness, ignorance and exploitations.

WANTED

Wanted Hostel Warden, female, CSI Christian, unmarried or widow, without encumbrance, age between 35 to 50 years. Qualification: Graduate B.A.; B.Sc. or undergraduate with proficiency in English. Apply to the Principal, School of Nursing, CSI Hospital, Erode-1.

WANTED

Wanted Presbyters for English speaking congregations and/or other ministries such as Religious education, Port Chaplaincy, Prison work, etc., in the Diocese of Bombay, CNI. Salary in the scale, Rs. 500-15-650-EB25-850-EB30-1150. D.A., Holiday allowance, medical allowance, etc. as per Diocesan rules. Apply, giving full bio-data, to the Bishop of Bombay, CNI, St. John's House, Duxbury Lane, Colaba, Bombay-400 005, before 30th November, 1985.

UNION NEGOTIATIONS BEGIN BETWEEN THE CHURCH OF NORTH INDIA AND THE METHODIST CHURCH IN INDIA

Invitation and Response

Believing that it is not only a united Church but has to continue to be a uniting Church, The Church of North India (CNI) invited the Methodist Church in India (MCI) to enter into union negotiations with the CNI and to appoint its seven representatives to the proposed Union Negotiations Committee.

The Methodist Church in India responded positively to this invitation. The MCI General Conference meeting at Jabalpur from 31st December 1984, to 7th January 1985, agreed to enter into union negotiations with the CNI and appointed seven representatives to constitute 'The Church of North India and the Methodist Church in India Union Negotiations Committee' with the seven representatives of the CNI.

The First Meeting

At the invitation of the CNI the first meeting of the Union Negotiations Committee was held at the CNI Bhawan, 16-Pandit Pant Marg, New Delhi, on 23rd-24th August, 1985.

Terms of Reference

The Committee adopted a working agenda, and also the following Terms of Reference to start its work :

1. The CNI-MCI Union Negotiations Committee shall identify issues and areas for negotiations for Union between the CNI and the MCI.
2. It shall study the above issues and areas and shall be the Committee in which the representatives of the CNI and the MCI will negotiate with each other for Church union in respect of these areas and issues.
3. It shall, after careful study and prayerful deliberations draw up a concrete plan for union between the MCI and the CNI, and shall recommend the plan to the two Churches for their decision.
4. It shall also communicate from time to time the news of the progress of its work to the negotiating Churches at all levels for their information and shall invite and receive responses to its communications.
5. It shall make to the negotiating Churches from time to time recommendations regarding any matters it may consider necessary for its working.

6. It shall amend these terms of reference as and when it considers necessary.

MCI Proposals for negotiations

On behalf of the MCI and on the basis of official minutes of the Executive Board MCSA, Bishop J.R. Lance identified the following thirteen areas for negotiations with the CNI : (1) Restructuring of certain Dioceses in western and southern regions of the country and the MCI Division of Agra Conference (Delhi Diocese) ; (2) Ministers of Limited Authority ; (3) Appointment of Ministers (Status of Ordained local Elders and Deacons) ; (4) Women's Work ; (5) Methodist Episcopal Endowment and Salaries ; (6) Constitution ; (7) Properties ; (8) Institutions ; (9) Conscientious objectors ; (10) Channelling of Funds from abroad ; (11) Unification of the Episcopate of the MCI ; (12) Recognition of the ordained Ministry of the MCI ; (13) Inter-communion between the MCI and the CNI.

The MCI representatives desired that the last three of these proposals be accepted by the CNI as the ' first step ' to growing together in unity.

Bishop J. R. Lance also indicated that the *Plan for Church Union in North India* (4th Edition of 1965) should be the basis for starting the negotiations.

It was decided that papers be presented by each Church at the next meeting on the implications of acceptance of the *Plan for Church Union in North India* (4th Edition of 1965), with a view to discovering the way forward towards a union involving unification of the episcopate recognition of the ordained ministry of intercommunion and a possible reorganisation of the future united Church.

Also agreed that the nature of the unity we seek should also be studied and that papers on this subject be presented by the CNI and the MCI at the next meeting.

Cordiality and Prayer

The discussions and deliberations of this first meeting were marked by a spirit of prayer, cordiality and mutual understanding.

Members of the MCI and the CNI, and of other Churches are invited to uphold the members of this Committee in their prayers so that they may be open to the guidance of the Holy Spirit in their future deliberations.

—STANLEY E. DOWNES

—PRITAM B. SANTRAM



Madras Gets Ready for Taize World Meeting of Youth

At the end of the International Year of the Youth (27th December 1985 to 1st January 1986), a worldwide youth meeting will be held at Madras under the theme 'a pilgrimage of trust on earth'. This is the first time in Asia that the ecumenical community of Taize, which assembles each year thousands of youth from all over the world, prepares such a meeting.

The meeting will start on the evening of Friday, December 27, 1985 and will close during the day of Wednesday, January 1, 1986. Young people from all over India and from other Asian countries are preparing to go, as well as youth from Australia, Africa, Europe, North and South America.

In the five-day meeting under the theme 'a pilgrimage of trust on earth', young people worldwide will exchange their experience of struggle and contemplation in their different situations.

From Friday evening to Tuesday morning, each day will centre around a generous common prayer in the morning and afternoon at Loyola College campus.

There, in the heart of the crowd, it would be good to have 'an hour in the desert', to pray silently, to meditate, to make an inner resolution, to discover in God an inner life that has neither beginning nor end.

For further information, please write to :

Taize-Worldwide Pilgrimage

P.B. 5152, GOPALAPURAM, MADRAS-600 086.

With best compliments from:

V. S. Krishnaswami & Co.

45, Armenian Street

MADRAS-600 001

For Quality and Reliable
Transmission Belting, Vee-Belts, and
Rubber Hose Pipes

of "GOOD-YEAR" make

Please Contact:—

HELLAM COMPANY

Second Line Beach

POST BOX NO. 142

MADRAS-600 001

PHONE: 21416

A BUSY MAN NEEDS A BANK THAT MEANS BUSINESS.

Looking after your own work hardly leaves you enough time to devote to your day-to-day personal money errands.

Grindlays can be a great help.

We can help you with a prompt, up-to-date statement of accounts; keep your valuable documents and share certificates in safe custody; collect dividends and interest on your behalf; make recurring payments of fixed amounts, e.g., insurance premia, membership subscriptions, etc., automatically against your standing

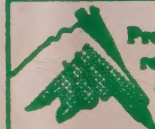
instructions; offer advice on our wide range of savings plans to suit your needs; and free you to look after your work without routine money-handling worries.

Come to us. You'll find us prompt, attentive, courteous and helpful. We have experts to look after your personal banking needs. And, savings plans and special services that work harder so you don't have to.

Grindlays
services just for
you:



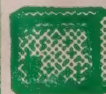
Efficient,
personalised service



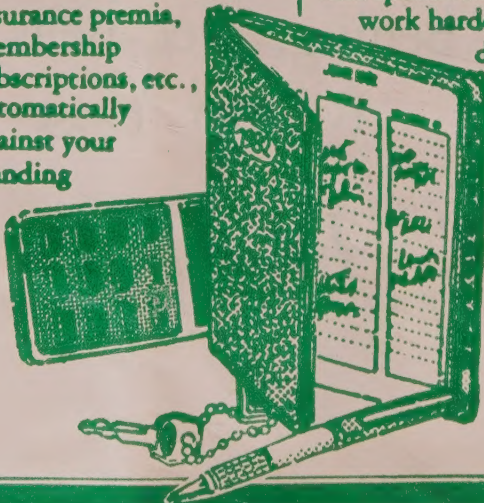
Prompt, comprehensive
replies to
correspondence/
queries



Regular payments
of fixed amounts,
e.g., insurance premia,
membership subscrip-
tions, recurring deposits,
etc., against your
standing instructions



Investment counselling
on savings plans, safe
custody facilities for
documents, shares
and other valuables



Grindlays — Professionals in banking



**Grindlays
Bank plc**

Incorporated in the United Kingdom
The liability of members is limited